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Adi Shankaracharya, Spirituality and Management

(1) Bhavesh A. Kinkhabwala

e-mail id : bhaveshmak@gmail.com

Designation : Research Scholar, B.K. School of Business Management, Gujarat University

(2) Dr. Ravi Gor

e-mail id : ravigor@hotmail.com

Designation : Associate Professor, Department of Mathematics, Gujarat University

ABSTRACT

All managers look for ways for managerial effectiveness and often think about the effective managerial skills. The key element towards the managerial effectiveness is not only to get people to do their jobs but to get them to do it in the best of their abilities. It is challenging from the managers' perspective to align people's delivery to the targets to be achieved from the organisation. It has been realized over a period of time that one realizes there is no magic mantra to get the best out of the employees as no employee is same as the other and it is an incredibly challenging task to deal with diverse people and make them work on the same platform towards one goal. A consistent and intentional demonstration of values is the driver of managerial effectiveness. In the organization, the effective managers are aware of their values, and act in accordance with them so that a climate of openness and trust could be created.

Both Management and Spirituality are all pervasive. Vision and mindset need to be cultivated to co-relate two different areas by a thorough interdisciplinary study. Through this paper, an attempt has been made to establish a nexus between life and teachings of Jagadguru Adi Shankaracharya and principles and practices of Management. There are many lessons to be learnt for CEOs/ Managers from the teachings of Jagadguru Adi Shankaracharya for the managerial performance and continuing a journey with enrichment both at individual level and an organization / society at large.

Keywords Spirituality, Adi Shankaracharya, Management, Learning

INTRODUCTION

Spirituality has influenced the existence of human beings ever since the ancient civilizations. Spirituality has significant effect on day to day life of people. Modernization has brought in latest technology and techniques into human life, but it is important to know that in the midst of all these developments and transformation, spirituality has its own role to play. External luxuries, comforts provide momentary or short term external satisfaction to people. Human wants are fulfilled one after the other, but the need for peace, contentment, tranquillity and balanced existence is increasing. Periodically efforts are made to fulfil this, but when it is peace and contentment and other aspects, it is the influence from within that result in all these transformation and change. Systematic approach is essential in spirituality to meet these ends. According to Cacioppe (2000) the concept of spirituality is the discovery of a meaning, a value, or a purpose for one's life and work. Ellison (1983) thinks spirituality as a part of humanity's on- going search for meaning and purpose

embodied in a super-rational being or a force greater than the self. Mitroff and Denton (1999) observed spirituality as one's effort to live an integrated, rather than compartmentalized, existence. Fullan (2002) says that spirituality involves identifying a moral purpose for our lives that will connect principled behaviour to something that is greater than we are. Houston and Sokolow (2006) thinks that spirituality requires a person to make a concerted effort to go outside of the self to locate that part of the human being that is more than material and that once found provides a connection to the infinite. Mayes (2001) defines spirituality as "the pursuit of a trans-personal and trans-temporal reality that serves as the ontological ground for an ethic of compassion and service". Finally, Beazley (1997) writes that "spirituality consists of a faith relationship with a transcendent power that lies beyond and is independent of the material universe". The relationship with the transcendent and non-material and a commitment to an idea or cause that is greater than the self is described in the term "spirituality".

OBJECTIVE

The present business environment is so complex, demanding and fast changing that top level managers and executives have to be quick in their responses and decisions. This demands high degree of efficiency and commitments from the young managers. Again, the modern organisational set ups emphasise more on materialistic values and aesthetic beauty rather than inner beauty of individuals which is the secret of long term success of any individual and thereby of the organisation as a whole. The complex nature of modern organisational set up and its functioning makes their life strained and unhappy. Against this background, there is a need to develop an alternative approach to manage business effectively without much disturbing the personal life and straining business relations.

It is need of an hour so as to have spirituality based approach blended with the teachings of Jagadguru Adi Shankaracharya as an alternative to hitherto mechanised approaches based on targets and their achievements

METHODOLOGY

This is a descriptive study. Data for this study is essentially secondary and contains an analysis of research papers, journal articles. The articles were also obtained from online databases.

LITERATURE REVIEW

It examines previous literature and designs a frame of reference. The literature review in the area of spirituality, Vedantic philosophy, Advait Philosophy, Learning from the life and teachings of Jagadguru Adi Shankaracharya as applicable to the management practices with respect to pre-birth stage, Childhood Stage, Advait Philosophy and Spirituality in the Organization were examined by the researcher and then conceptual framework along with the proposed model were devised by the researcher to derive at the outcome. The scope of the review of the present studies covers the published papers abroad like Australia, Bangladesh, Bulgaria, Barcelona, China, Chicago, Ethiopia, Europe, France, Hongkong, India, Indonesia, Iran, Italy, Islamic countries, Jordan, Korea, Malaysia, Mauritius, Poland, Pakistan, Romania, Spain, Slovakia, Turkey, Taiwan, Thailand, Texas, and US.

SPIRITUALITY AT WORK PLACE

Neck C.P. and Milliman J.F., (1994) pointed out that it is about being able to bring one's entire self to work and not about bringing religion to the workplace. Work is meaningless without the existence of the human spirit at work. Work spirituality is expressing our desires to find meaning and purpose in our lives and is a process of living out one's set of deeply held personal values.

Brandt K.A. (1996) suggested By recognizing and appreciating colleagues not only for the professional roles they play, but also for the interesting, diverse and worthwhile people they are, you will take the most

effective step possible toward a more spiritually sustaining workplace. Mirvis D.M.'s (1997) definition of workplace spirituality incorporates the notions of both community as well as meaningful work.

Cash K. and Gray G. (2000) differentiate spirituality from religion as – Advocates of spirituality in the work environment often view spirituality and religion as very different concepts; while they generally oppose the promotion of formal religion in the workplace, they openly defend spirituality as a workplace practice. They assert that spirituality looks inward to an awareness of universal values while formal religion looks outward, using formal rites and scripture.

Ashmos, D.P. and Duchon, D. (2000) defines workplace spirituality as workplace spirituality is about feeling connected with and having compassion toward others, experiencing a mindful inner consciousness in the pursuit of meaningful work and that enables transcendence. Workplace spirituality is measured on basis of dimensions such as connection, compassion, mindfulness, meaningful work and transcendence.

Cavanagh, G. F., and Bandsuch, M. R. (2002) stated that Business people often consider spirituality a means of increasing integrity, motivation and job satisfaction. Yet certain spiritualities are superficial and unstable. Religion gives depth and duration to a spirituality, but may also sew divisiveness. A spirituality's ability to develop good moral habits provides a positive test of the "appropriateness" of that spirituality for business. Many successful business executives demonstrate a spirituality that does develop good moral habits.

Robbins S.P. (2003) observes that organisations that promote spiritual culture recognize that people have both mind and spirit; they seek to find meaning and purpose in their work, and desire to connect with other human beings and be part of a community.

Harrington W. (2004) states that Spirituality in the workplace is about (i) people who perceive themselves as spirited beings, whose spirits desire and need to be energized through work,(ii) experiencing real purpose and meaning at work beyond paychecks and performance reviews, (iii) people sharing and experiencing some common attachment, attraction, and togetherness with each other within their work unit and the organization as a whole

Ashar, H., and Lane-Maher, M. (2004) defines spirituality, and provides data that demonstrate the eagerness of employees to embrace spirituality at work. They also suggest a link between two concepts, spirituality and success, proposes a model of success that contains elements that fit the emerging business paradigm, and discusses the implications of the findings to management scholars and practitioners.

Gull G.A. and Doh J. (2004) argue that spirituality can be the basis for ethical conduct in business. Where spirituality is absent, there is a lack of understanding that we are deeply connected. Being in touch with spiritual principles and values helps to stimulate the moral imaginations of individuals and can provide depth of understanding of the many ethical problems that arise in business. They explained in their research paper the link between individual spirituality and ethical behaviour in the workplace. They believe that Aristotelian virtue is the mediating factor between spirituality and moral conduct in business. They contend that spirituality forms an internalized general regulative ideal, based on four common aspects of spirituality: self-transcendence, interconnectedness, meaning and one's ultimate concern, that governs what individuals perceive and value and how they act. These moral values practiced over time become virtues. Spiritually virtuous individuals contribute significant benefits to organisations.

Jurkiewicz C.L. and Giacalone R.A. (2004) stated that Growing interest in workplace spirituality has led to the development of a new paradigm in organizational science. Theoretical assumptions abound as to how workplace spirituality might enhance organizational performance, most postulating a significant positive impact.

Grant et al (2004) opined that by improving spirituality climates, managers can promote organizational commitment and, thus, individual and organizational performance. It is likely that this occurs because people react reciprocally towards an organization that satisfies their spiritual needs, allows them to experience a sense of psychological safety, makes them feel that they are valued as human beings and that they deserve respectful treatment, and allows them to experience senses of purpose, self-determination, enjoyment and belonging.

Fry et al. (2005) emphasized the fact that Spiritual leadership is a causal leadership theory for organizational transformation designed to create an intrinsically motivated, learning organization. The theory of spiritual leadership is developed within an intrinsic motivation model that incorporates vision, hope/faith, and altruistic love, theories of workplace spirituality, and spiritual survival. The purpose of spiritual leadership is to tap into the fundamental needs of both leader and follower for spiritual survival through calling and membership, to create vision and value congruence across the individual, empowered team, and organization levels and, ultimately, to foster higher levels of organizational commitment and productivity

Benefiel, M. (2005) advocated that Spiritual leadership is relevant because these leaders can transform others, organisations, and society by transforming themselves first. Strong and spiritual leadership, directed by a clear purpose and positive values, is therefore required to uproot corrupt practices and promote good corporate governance. Spiritual leaders are able to address 21st century organizational ailments related to ethical issues; concerns related to a loss of meaning and purpose; de-motivation in the work place; and decreased productivity and profit due to a rise in stress-related diseases. Because spiritual leaders operate from a higher purpose and core positive values they are able to rise above adversity and resistance to change.

Dean K.L. and Fornaciari C.J. (2007) studies revealed a shift from the largely descriptive but seminal works of McCormick (1994) and Fry (2003). McCormick's early attempt to offer insights into the spirituality at work phenomenon brings up the pertinent issues and challenges which managers face as they try to integrate their spirituality with their work. He explicitly focuses on the individual manager's relationship with the sacred, and examines some of the values, tasks, and problems associated with the relationship that appears in more than one spiritual tradition.

Miles et al. (2008) purpose of the study was to describe how spirituality affected the lives of African American mothers with Human Immunodeficiency Virus (HIV) in the context of coping. This qualitative descriptive study used secondary data of interviews from a larger longitudinal study of parental care giving of infants seropositive for HIV. Participants were 38 African American mothers with HIV. Data from longitudinal semi-structured interviews were analysed using content analysis. The women dealt with the stresses of HIV through a relationship with God. Two domains explain this relationship: God in control and God requires participation. The benefits of their relationship with God were a decrease in stress and worry about their own health and that of their infants. It is important for nurses working with mothers with HIV to acknowledge their spirituality and assess how spirituality helps them cope with and manage their illness.

Koenig H.G. (2008) provides a concise but comprehensive review of research on religion / spirituality and both mental health and physical health. He examined relationships with both positive and negative mental

health outcomes, where positive outcomes include well-being, happiness, hope, optimism, and gratefulness, and negative outcomes involve depression, suicide, anxiety, psychosis, substance abuse, delinquency/crime, marital instability, and personality traits.

Karakas (2009) stated about three different perspectives with respect to how spirituality benefits employees and supports organizational performance. According to him, (a) Spirituality enhances employee well-being and quality of life; (b) Spirituality provides employees a sense of purpose and meaning at work; and (c) Spirituality provides employees a sense of interconnectedness and community.

Kapuscinski A.N. and Masters K.S. (2010) states that despite spirituality's growing popularity within psychology, measurement of the construct remains challenging. The difficulty largely arises from disagreement regarding the nature of spirituality per se and its relationship to religiousness.

Liu K. and Robertson K. (2011) finds the connection of spirituality with a higher power, interconnection with human beings, and interconnection with nature and all living things. He further theoretically argues and empirically validate that the notion of spirituality incorporates and transcends religiousness.

Lindeman et al. (2012) developed a new Spirituality Scale and tested the argument that the defining attribute of spirituality is belief in supernatural spirits. According to him religiosity and beliefs pertinent to supernatural spirits predicted most of the variation in spirituality. He reinstated that the stronger belief in supernatural spirits, the more the person experienced subjective spirituality; that belief in supernatural spirits had higher predictive value of spirituality than religiosity, paranormal beliefs, or values; and that most of the relationship between religiosity and spirituality could be explained through belief in supernatural spirits.

TEACHINGS OF JAGADGURU ADI SHANKARACHARYA

Kumar N. (2005) on the basis of the learning from the life and teachings of Jagadguru Adi Shankaracharya proclaimed that Human values are based on spiritualism. Spirituality acts as base for thoughts, actions, skills and behavior that mould good character. These spiritual values create a good human being, motivated manager and a good organization. Spiritual growth has been considered by all religions as the ultimate goal of every human being.

Clark, L. and Leedy S. (2007) exclaimed that Meaningful work appears important to workers' well-being, job satisfaction, and contentment with their organizations. People engaged in Meaningful work also seem to have characteristics that are desirable within organizations, namely less risk of turnover, greater commitment to the organization, and greater involvement in organizational citizenship behaviours.

A research by Dr. Eleanor Marschke and et.al. (2008) indicated that there is a widespread belief that for companies to survive into the 21st century, in the face of economic downturn and global competition, it is necessary for leaders and employees to tap into their spiritual resources. The ultimate goal of this research was to examine the relationships of the variables that would lead to further growth in employee development, increased job performance, lower turnover rates, higher profits and employee retention as they relate to organizational goals and strategies.

Augustine Ahiauzu (2010) found that a culture of altruistic love leads to high workers' affective and normative commitment, as well as low workers' continuance commitment. She therefore recommends that Nigerian manufacturing organizations should strive to show devotion to organizational members through acts of benevolence, care and concern, in order to be assured of their high level of commitment to work.

Chawla V. and Guda S. (2010) were of the opinion that Sales professionals generally face extreme pressures to produce sales which often leave them frustrated and burnout. Aligning one's self concept to the spiritual identity (inner life) at workplace and expressing this spiritual identity through meaningful work and belongingness to the community makes them feel satisfied with their jobs, increase their commitment towards the job and reduce their intentions to leave. The workplace has a role to promote the notion of community among the professionals, to make the individuals express part of their spiritual identity through membership to the community

Ali H. and Ali H. (2011) stated that vision and altruistic love positively affects calling and membership which are elements of follower's need for spiritual survival/wellbeing. The direct relationship was found between vision and altruistic love and job satisfaction, productivity and organizational commitment. When calling and membership was introduced as mediator among them, mediation effect was observed but partial mediation was there which shows that direct relationship between independent variable and dependent variable exists.

Altaf A. and Awan M. A. (2011) stated that workplace spirituality helps induce job satisfaction in employees and better performance. Helping employees cope with their problems using spirituality trainings, such as meditation, silence before meetings, helping them practice their religion, and service orientation, all such things help in achieving the satisfaction.

Clemmons III A. B. and Fields D. (2011) examined the incremental contribution of personal values in predicting individuals' motivation to lead (MTL) in a military organization. He operationalized self-transcendence through personal values (spirituality, integrity, and willingness to serve) and self-enhancement value orientation through desire for power/achievement. Personal values made significant incremental contributions in explaining of all three forms of MTL. Personal values had the largest incremental effect in explaining non-calculative MTL. Self-enhancement values had a larger positive relationship with affective-identity and social-normative MTL than did self-transcendence values. Inversely, self-transcendence values had a significantly larger relationship with non-calculative MTL.

Beekun R.I. and Westerman J. W (2012) indicated that intention to behave ethically was significantly related to spirituality, national culture, and the influence of peers. Americans were significantly less ethical than Norwegians based on the three dimensions of ethics, yet more spiritual overall. Interestingly, the more spiritual were Norwegians, the more ethical was their decision-making. By contrast, the more spiritual were Americans, the less ethical was their decision-making. Further peer influences were more important to Norwegians than to Americans in making ethical decisions. Finally, spiritual people from the U.S. were more likely to use a universalistic form of justice ethics, as opposed to a more particularistic form of justice ethics used by Norwegians.

Bhunja A. and Das S.A. (2012) investigates the influences on motivations for earnings management from the perspectives of workplace spirituality. They stated that spiritual awakening and organizational spirituality are diverse gathers and manage to survive at unlike planes. Further there is a negative association between workplace spirituality and earnings management. On the contrary, workplace spirituality can reduce in size of the motivations for earnings management. The spiritual awakening of individuals is decidedly leave from end to end plead with of organizational spirituality and spiritual awakening is an urgent paramount subject.

Bodia M. A. and Ali H (2012) opined that Spirituality, whether in an individual or at workplace, has a vital role to play for an individual, community, society and organization as a whole. Spirituality, when present in an individual, can help him build a positive attitude with high values. It helps develop an employee into a better human being, leader and a manager. It minimizes stress level of an individual and improves job satisfaction. It also helps an individual to come out of worldly sufferings and pains, distress and anxiety, depressions and mental disorders. Spirituality when linked with religion gives birth to a strong and better citizen who always believes in helping others, and giving back to society. In the organizations, it helps build a better culture, a positive and healthy environment, good leadership, better and ethical decision making. These in turn would lead to holistic organizational development. Spirituality has been able to contribute towards the community, society and the organizations in a meaningful way.

Chand P. and Koul H. (2012) inferred that management in many ways is not just a science but sheer art of instilling spirituality and sense of ownership in people to give their best to the work activities in order to gain satisfaction and be less stressed. The biblical message “Do unto others as you would have them do unto you” is the guiding principle of this art and if people follow this principle, the organizations would be better, making one’s life easier. In other words, spirituality, organizational emotional ownership and job satisfaction have negative relationship with job stress and workplace spirituality is a major predictor to cope up with job stress. These predictors in the context of workplace should not be neglected as it helps in moderating and reducing work stress.

Chen C. Y., Yang, C. Y. and Li C. I. (2012) emphasized that the three leader spiritual factors (i.e., vision, hope/ faith, altruistic love) have a profound impact on employee career self-management behavior and productivity. The inner-self psychological factors, as prominent mediators, contribute significantly to organizational outcomes over and above the two follower spiritual factors: meaning/calling and membership.

Vasanth R. (2012) emphasizing the preachings and learning from the life and teachings of Jagadguru Adi Shankaracharya was of the opinion that Spiritual Orientation leads to better leadership and is being reflected in the managerial effectiveness. All managerial decisions are subjective in the ultimate analysis and the effectiveness of such decisions depends critically on the purity of mind of the decision-maker.

Sharma S. (2012) stated that our Indian focus for the life is having a holistic view and Spirituality is an integral section as being reflected by the four dimensions of the life viz. “Dharma” (ethical foundation), “Artha” (material foundation), “Karma” (pleasure experiencing) and “Moksha” (spiritual foundation). Indian management is deeply rooted in the philosophy of life contrary to the ideal of American Management that is largely rooted in the idea of Corporation with narrow roots in shareholders’ wealth maximisation. Therefore, Indian management serves the broader approach being the holistic management approach and human development and transcendence

Padmaja Suresh (2013) exclaimed that Advaita is the non-dual monistic philosophy propounded by Adi Shankara. Advaita may very well be a place where the scientific world intersects with the spiritual world. They point to the relationships between mass, frequency, wave and energy that 20th century physics has established and the Advaitic ‘Unity of the Universe’ as the common ground. They feel that these relationships, formalized as equations by Planck and Einstein, suggest that the whole mesh of the Universe blend into a One that exhibits itself as many. This follows Advaita's view that everything is but the manifestation of a “One.” The scientific investigations show that a living body has an internal energy pattern of millions of sparkling lights and experiments suggest that the energy is neither electric nor

electromagnetic. Some scientists thought that the energy was an emanation from nerve endings, but they were baffled to see that plants also possessed this energy pattern without any nervous system at all!

Tejomayanada S. (2015) in context of the Jagadguru Adi Shankaracharya Philosophy stated that Work for your values and Value your work The two questions of ethics – what makes things or acts good and wherein value ultimately consists cannot be discussed without knowing what supreme good or value is. This is because ethics being a system of values, the existence of a number of values such as bodily, spiritual etc. makes it necessary to arrange them in a proper order as lower and higher. In his process we have to find out what is the ultimate or lasting value

Blanchard K. and Bowles S. (2016) stated that in a successful organization values are the real boss. Values are to guide your behavior, not for you to guide others. You're a leader, not the police. At the same time, though, you have to ensure the organization is internally aligned – everyone singing from the same hymn book. You can't impose agreement to values any more than you can to goals, but you can, and must, impose conformity. If people don't respect your values, then they work elsewhere. Goals are for the future – Values are now. Goals are set – Values are lived. Goals change – Values are rocks you can count on. Goals get people going. Values sustain the effort. Jagadguru Adi Shankaracharya not only found a value in the work he was doing but also made his disciples feel the value of their work. The most successful organizations are the ones in which all the team members work with common values.

Blanchard K. and Bowles S. (2016) emphasized the ideology of Jagadguru Adi Shankaracharya viz. documenting your work and let your subordinates take over. Managers keep control by pretending information is sensitive and withholding it. It's great for power trips but it doesn't lead to trust. If you want your team, you have to tell the whole truth, and that means information belongs to everyone. Jagadguru Adi Shankaracharya not only kept an open door policy to teach his disciples but documented his works for the sake of generations to come.

SUMMARY

Summary is as per below table portrayed herein below :

Author	Location	Type of Research	Definition / Instrument	Constructs Researched	Results
Ashmos D.P. and Duchon D. (2000)	USA	Questionnaire / Survey	Ashmos & Duchon (2000)	Definition of WS	Proposed definition of WS & measurement instrument
Dean K.L. and Fornaciari C.J. (2007)	USA	Literature Review	Literature Review	Definition of WS	Found the constructs unique to management, spirituality and religion.
Fry et al. (2005)	USA	Questionnaire / Survey	Fry et al. (2005)	Commitment Productivity	Proposed definition of Spiritual Leadership & measurement instrument
Grant et al. (2004)	USA	Case Study	Qualitative	Definition of WS	"In a workplace where a large majority of employees believe that their work practices are spiritual, they experience the sacred in a variety of ways.

Jurkiewicz C.L. and Giacalone R.A. (2004)	USA	Literature Review	Literature Review	Definition of WS	Authors suggest a set of values as the framework for WS.
Kapuscinski A.N. and Masters K. S. (2010)	USA	Literature Review	Literature Review	Definition of WS	Spirituality need not incorporate a traditionally religious understanding of the sacred, but inclusion of belief in some transcendent power ... provides a conceptual formulation not found in other psychological constructs"
Karakas F. (2009)	USA	Literature Review	Literature Review	Definition of WS	"There are more than 70 definitions of spirituality at work, and still, there is no widely accepted definition."
Khasawneh et al. (2010)	Jordan	Questionnaire/ Survey	Research Design	Definition of WS	Developed instrument to measure spirituality in the workplace.
Kinjerski V.M. and Skrypnek B. J. (2004)	USA	Interviews	Qualitative	Definition of WS	Participants' descriptions revealed that spirit at work is a distinct state that has physical, affective, cognitive, interpersonal, spiritual, and mystical dimensions."
Koenig H.G. (2008)	USA	Literature Review	Literature Review	Definition of Spirituality	"constructs measured with the same or similar items will always be correlated with one another"
Lindeman et al. (2012)	Finland	Questionnaire / Survey	Research Design	Definition of Spirituality	Spirituality is defined as belief in supernatural spirits.
Liu G. S. and Robertson I.M. (2011)	USA	Questionnaire / Survey	Research Design	Definition of WS	"The authors find the construct of spirituality is best captured by three correlated, yet distinct, factors: Interconnection with higher human beings and interconnection with nature and all living things." power, interconnection with.
Miles et al. (2008)	Brazil	Interviews	Qualitative	Definition of WS	The influence of the Brazilian Candomble on the workplace.
Petchsawang P. and Duchon D. (2009)	Thailand	Questionnaire / Survey	Research Design	Definition of WS	"Factor analysis (CFA) suggests a four-factor model: compassion, meaningful work, mindfulness and transcendence."

Vasconceles H. (2010)	Brazil	Literature Review	Literature Review	Definition of WS	Spiritist Doctrine in the literature reviewed with its implication to WS.
Vasconceles H. (2011)	Brazil	Case Study	Qualitative	Definition of WS	"Corporate social responsibility and internal marketing concept constitute the key constructs of a spiritual organization."
Ali H. and Ali H. (2011)	Pakistan	Questionnaire / Survey	Fry (2003)	Demographics	More educated followers perceived their leaders as more spiritual. More experienced followers' perceived leaders as less spiritual.
Ecklund E.H. and Long E. (2011)	USA	Interviews	Qualitative	Demographics	"Conceptions of spirituality may be bundled with characteristics of particular master identity statuses such as occupational groups."
Houston D. J. and Cartwright KE. (2007)	USA	Questionnaire / Survey	General Social Survey (1998)	Demographics	Those in public service occupations are more spiritual than those in non- public service occupations.
Sharique et al. (2012)	Aligarh	Questionnaire / Survey	Beazley (1997)	Demographics	Female athletes found to be more spiritual than male athletes.
Ashar H. and Lane-Mahar M. M.M.(2004)	USA	Focus Group	Qualitative	Success	Senior Managers define success as achieving WS
Covey S. R. (2008)	USA	Case Study	Qualitative	Intervention	Successful organizational development.
Crook-Lyon et al. (2012)	USA	Questionnaire / Survey	Research Design	Education	Spirituality should be included in graduate school curriculum.
Cullen J. G. (2011)	Ireland	Case Study	Qualitative	Transformation	Documented the cultural and religious difficulties when implementing a Spiritual Management Development initiative.
Fernando et al. (2009)	Sri Lanka	Case Study	Qualitative	Transcendental Leadership	"Spiritual leaders ... epitomize the concept of transcendental leadership."
Green et al. (2011)	USA	Questionnaire / Survey	Ellison & Paloutzian (1982) Underwood & Teresi (2002)	Transformational Leadership	Spiritual leaders rated as transformational leaders by their followers, peers, and supervisors.

Jacobs G.A. and Longbotham G. J. (2011)	USA	Autobiography	Qualitative	Intention	Leader's cognitive dissonance resulted in a higher purpose aimed at reducing the dissonance.
Twigg N. W and S. Parayitam (2006)	USA	Questionnaire / Survey	Elkins, et al. (1988)	Transformational Leadership	"Religious orientation strengthens the relationship between spirituality and transformational leader behaviors".
Ahiauza A. and Asawo S. P. (2010)	Nigeria	Questionnaire / Survey	Fry et al. (2005)	Commitment Retention	Positive correlation between altruistic love and commitment and retention
Altaf A and Awan M.A (2011)	Islamabad	Questionnaire / Survey	Miginnis (2001)	Satisfaction	Positive correlation between WS and job satisfaction.
Bodia M. A and Ali H (2012)	Pakistan	Questionnaire / Survey	Fry (2003)	Commitment Productivity Satisfaction	Positive relationship between spiritual leadership and commitment, productivity, and satisfaction
Chand P and Koul H (2012)	India	Questionnaire / Survey	Kolodinsky et al (2004)	Stress	WS negatively correlated with job stress.
Chawla V. and Guda S. (2010)	India	Questionnaire / Survey	Ashmos & Duchon (2000)	Satisfaction	Positive relationship between sales professionals' WS and job satisfaction.
Clark et al. (2007)	USA	Questionnaire / Survey	JAREL Spiritual Well-Being scale Hungelmann & Stollenwerk (1996)	Satisfaction	Employees with strong spiritual beliefs have a higher sense of job satisfaction.
Fry L. W. and Slocum J. W (2008)	USA	Questionnaire / Survey	Fry et al. (2005)	Commitment Productivity Performance	"Spiritual leadership positively impacted organizational commitment, productivity, and sales growth."
Fry et al. (2005)	USA	Questionnaire / Survey	Fry et al. (2005)	Commitment Productivity	Positive relationship between spiritual leadership, spiritual survival, organizational productivity and commitment.

Fry et al. (2011)	USA	Case Study	Fry et al. (2005)	Commitment Productivity	Spiritual leadership positively impacts organizational commitment, productivity, and performance.
Hall et al. (2012)	USA	Questionnaire / Survey	Mahoney, et al. (2005)	Satisfaction	Sanctification of work results in higher satisfaction with work.
Hong Y. J (2012)	USA	Questionnaire / Survey	Ashmos & Duchon (2000)	Retention	Higher WS results in lower intention to leave.
Huang Y. C., and Shih H. C. (2011)	Taiwan	Case Study	Qualitative	Values	"Spiritual leaders values are more pro social and concerned with morality compared to the control group."
Kinjerski V. M. and Skrypnek B.J. (2008)	USA	Questionnaire / Survey	Kinjerski & Skrypnek (2006)	Commitment Satisfaction Retention	Spirit at work program increased job satisfaction, commitment, and retention.
Kolodinsky et al. (2008)	USA	Questionnaire / Survey	Wheat (1991)	Satisfaction Involvement Identification	"organizational spirituality was positively related to job involvement, organizational identification, and rewards satisfaction."
Markow F. and Klenke K (2005)	USA	Questionnaire / Survey	Wong (1998) Baumeister (1991)	Commitment	"These finding offer an initial validation of Fry's (2003) theory of spiritual leadership by establishing an empirical connection in the form of significant correlations between spirituality and work place
Marschke et al. (2011)	USA	Questionnaire / Survey	Reed (1987)	Commitment	Positive relationship between spirituality in the workplace and organizational commitment.
Milliman et al. (2003)	USA	Questionnaire / Survey	Ashmos & Duchon (2000)	Commitment Satisfaction Retention	Workplace spirituality positively related to commitment, satisfaction and retention.

Pawar B. S (2009)	India	Questionnaire / Survey	Ashmos & Duchon (2000), Duchon & Plowman (2005), Underwood (2006)	Commitment Satisfaction & Retention	Positive relationship between workplace spirituality and commitment, satisfaction, and retention.
Rastgar et al. (2012)	Iran	Questionnaire / Survey	Wolman (2001)	Satisfaction	"High levels of spiritual intelligence have not resulted in high levels of job satisfaction."
Rego, et al. (2007)	Portugal Brazil	Questionnaire / Survey	Ashmos & Duchon (2000)	Commitment & Performance	Employees' perceptions of workplace spirituality predict commitment and self-reported individual performance.
Robert et al. (2006)	USA	Questionnaire / Survey	Ellison & Paloutzian (1982)	Satisfaction	Spiritual well-being positively correlated to job satisfaction.
Usman A. and Danush R. (2010)	Canada	Questionnaire / Survey	Rojas (2002)	Satisfaction	Work spirituality positively related to job satisfaction.
Chen, et al. (2011)	China	Questionnaire / Survey	Fry et al. (2005)	Productivity Self career management	Spiritual Leadership positively impacts self-career management behavior and productivity.
Duchon D. and Plowman D.A (2005)	USA	Questionnaire / Survey	Ashmos & Duchon (2000)	Performance	Positive relationship between WS and work unit performance.
Javanmard H. (2012)	Iran	Questionnaire / Survey	Ashmos (2005); Fry (2005)	Performance	Vision, altruism, and faith affect work performance.
Malik et al. (2011)	Pakistan	Questionnaire / Survey	Ashmos & Duchon (2000)	Productivity	Workplace spirituality and OCB positive predictors of sales force performance.
Pandey et al. (2009)	India	Questionnaire / Survey	Research Design	Performance	Spiritual climate positively related to customers' experience of employees' service.
Petchsawang P. and Duchon D (2012)	Thailand	Questionnaire / Survey	Research Design	Performance	Meditation increases workplace spirituality scores.
Tuck I. (2012)	USA	Questionnaire / Survey	Qualitative	Performance	Spiritual intervention positively influenced patient outcomes.

Beekun R. I. and Westerman J. W (2012)	Norway USA	Questionnaire / Survey	Wheat (1991)	Ethics	In Norway increased spirituality resulted in increased intention to behave ethically. In USA, increased spirituality resulted in decreased work stress.
Bhunia A. and Das S. A. (2012)	Taiwan	Questionnaire / Survey	Bhunia & Das (2012)	Ethics	Negative correlation between WS and earnings management (unethical manipulation)
Fernando M. and Chowdhury R. M. (2010)	Australia	Questionnaire / Survey	Fisher (1998)	Ethics	Executives spiritual well-being correlated with idealism.
Giacalone R.A. and Jurkiewicz C. L (2003, 2010)	USA	Questionnaire / Survey	Wheat (1991)	Ethics	Higher personal spirituality results in higher projective ethical decisions.
Hardestey et al. (2010)	USA	Questionnaire / Survey	Baylor Institute Typology	Ethics Conscientiousness	Beliefs about God related to ethical development and conscientiousness.
Issa T. and Pick D (2010)	Australia	Questionnaire / Survey	Ashmos & Duchon (2000)	Ethics	Positive relationship between spirituality and ethical practice in the workplace.
Ming-Chia C. (2012)	Taiwan	Questionnaire / Survey	Researcher Design	Ethics	Negative correlation between workplace spirituality and earnings management (manipulation).

RESEARCH GAP

In this advanced world, the dexterity of Management has turned into a vital part of ordinary life spanning almost all functions of any arena of a living being. Management is all pervasive so that is a systematic and a precise way of carrying out activities in any field of human effort. Indian civilization is the eldest on the planet earth and is the foundation of almost all civilizations existing on the planet earth. Going through the ancient history, scriptures one can easily reveal that in the 9th century - there was a time when there was a chaos in almost all the segments, parts of the society and the very existence of the Hindu religion, culture and traditions were in danger and were nearer to vanish and during that time a profound stalwart, greatest leader and the logician named Shankar, who died at a very early age of 32, with an honour of “Bhagwadpad Jagadguru Adi Shankaracharya”, brought a revolutionary change in the entire society and established “Sanatan Dharm” / Immortal Religion by establishing five “peeths” / “maths” – monasteries with a rich and most respected lineage of “Jagadguru Adi Shankaracharya” which is in existence till date and will also exist in future. He is the profounder of the “Advaita Philosophy” and many advanced levels spiritual and Tantra practices. Till date all the scholars of Sanskrit language, Indian history, Culture and ethos are of

common opinion that Hindu religion would not have been in existence if “Jagadguru Adi Shankaracharya” would not have been lived / taken birth. He has been widely known as an incarnation of Lord Shiva. Spiritual Orientation leads to better leadership and is being reflected in the managerial effectiveness. All managerial decisions are subjective in the ultimate analysis and the effectiveness of such decisions depends critically on the purity of mind of the decision-maker.

Further, after literature review following research gap has been identified :

1. Studies linking spirituality and management are less
2. Studies showing the linkage between teachings of Adi Shankaracharya and Management are rare
3. Studies exploring how managers are using the teachings of Adi Shankaracharya are rare

SIGNIFICANCE OF THIS STUDY

Spirituality helps and encompasses a search for meaning of life, unity, for connectedness, for transcendence, a mystery power, and for the highest of human potential. Further Spirituality is a process by which individuals recognize the importance of orienting their lives to something non- material that is beyond or larger than themselves so that there is an acknowledgement of and at least some dependence upon a higher power which is invisible or spirit. The basic feeling of being connected with oneself, others and with the entire universe in a holistic way is also spirituality. Thus, the term spirituality signifies some higher all-encompassing feeling of relationship with the cosmos, a sense of having a purpose in life ahead and having a sense of satisfaction in being able to fulfil this purpose without having to compromise ones values. Effective managers in the organization have a clear sense of their personal values. Their values serve exactly as an internal compass for them, ensuring that their actions are consistently aligned with their values. Effective managers intentionally focus their attention and effort in a balanced way on a number of domains. They are able to manage people, they manage action and change, and they manage across ‘organizational boundaries’ i.e. navigating within the organization, managing and building relationships with stakeholders and partners, and leveraging internal and external networks. When as a manager we look at the personal growth as a motivator for the employees, it changes their outlook towards their work, in more than one way, we, as a manager help them become more capable and that makes them see the meaningful purpose in coming to work and doing what they do. All managers look for ways for managerial effectiveness and often think about the effective managerial skills. The key element towards the managerial effectiveness is not only to get people to do their jobs but to get them to do it in the best of their abilities. It is challenging from the managers’ perspective to align people’s delivery to the targets to be achieved from the organisation. It has been realized over a period of time that one realizes there is no magic mantra to get the best out of the employees as no employee is same as the other and it is an incredibly challenging task to deal with diverse people and make them work on the same platform towards one goal. A consistent and intentional demonstration of values is the driver of managerial effectiveness. In the organization, the effective managers are aware of their values, and act in accordance with them so that a climate of openness and trust could be created.

CONCLUSIONS AND FUTURE DIRECTIONS

We hope this study contributes to a better understanding of the direction related to the research on the life and teachings of Jagadguru Adi Shankaracharya, Spirituality and Management.

It is our hope that researchers will use the gaps identified herein to generate much needed conceptual and empirical work on the life and teachings of Jagadguru Adi Shankaracharya, Spirituality and Management literature, thereby creating a body of literature that is more heavily influenced by a deeper understanding the teachings of Adi Shankaracharya and correlating the same to the management practices.

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